THE WESTERN LUMINARY.

PUBLISHED WEEKLY —THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 22.—Vol. III.] LEXINGTON, KY. WEDNESDAY, NOVEMBER 29, 1826. [Whole No 126.

THE SPANISH INQUISITION.

The blood thirsty inquisitor, who has grown gray in the service of the Mother of Abominations, who has long made it his boast, that none of her priests has brought so many hundreds of victims to her horrid altars as himself; the venerable butcher sits on his bench The helpless innocent is brought bound from his dungeon, where no voice of comfort is heard, no friendly eye glances compassion; where damp and stench perpetual darkness and horrid silence reign, except when broken by the echo of his groans; where months and years have been languished out in want of all that Nature requires; an outcast from family, from friends, from ease and affluence, and a pleasant habitation, from the blessed light of the world He kneels; he weeps; he begs for pity. He sues for mercy by the love of God, and by the bowels of humanity. Already cruelly exercised by torture, Nature shudders at the thought of repeating the dreadful sufferings, under which she had almost sunk before. He calls Heaven to witness for him; and implores the Divine power to touch the flinty heart, which all his cries and tears cannot move. The unfeeling monster talks of heresy, and profanation of his cursed superstition His furious zeal for priestly power and a worldly church, stops his ear against the melting voice of a fellow creature, prostrate at his feet. And the terror necessary to be kept up among the blinded votaries renders cruelty a proper instrument of religious slavery. The dumb executioner strips him of his rags. The rack is prepared. The ropes are extended. The wheels driven round. The bloody whip and hissing pincers tear the quivering flesh from the bones. The pullies raise him to the roof. The sinews crack. The joints are torn asunder. The pavement swims in blood. The hardened minister of infernal cruelty sits unmoved. His heart has long been steeled against compassion. He listens to the groans, he views the strong convulsive pangs, when Nature shrinks, and struggles, and agonizing pain rages in every pore. He counts the heart rending shrieks of a fellow-creature in torments, and enjoys his anguish with the calmness of one who views a philosophical experiment! The wretched victim expires before him. He feels no movement, but of vexation at being deprived of his prey, before he had sufficiently glutted his hellish fury. He rises. No thunder roars. No lightning blasts him. He goes on to fill up the measure of his wickedness. He lives out his days in ease and luxury. He goes down to the grave gorged with blood of the innocent; nor does the earth cast up again his cursed carcass

Can any one think such scenes would be suffered to be acted in a world, at the head of which sits enthroned in supreme majesty, a Being of infinite goodness and perfect justice, who has only to give his word, and such monsters would be in an instant driven by his thunder to the centre; can any one think that such proceedings would be suffered to pass unpunished, if there was not a life to come, a day appointed for rewarding every man according to his works.—*Burgh.*

From Zion's Herald.

TRIAL FOR WITCHCRAFT.

Mr. Editor,

I am no friend to superstition, yet I cannot help revering some of the good old steady habits of our ancestors. Much has been said against the ancient New Englanders for hanging people on the charge of witchcraft. Perhaps there were some things wrong in their conduct; but had they been regulated by the same principles which governed the proceedings at a late trial for witchcraft, where I was present, I know not that much could be said against them. In this case the prisoner, (who was a corpulent, red faced, smiling sort of a woman.) plead "not guilty." She was well assisted by able counsel, who proffered their services gratuitously. Why they did so, I know not, unless it was because she had bewitched them. After hearing the evidence, the jury brought in a verdict of "guilty."—The presiding judge, whose name was Truth, immediately proceeded to pass sentence according to law.—I will give you his words as near as I can recollect them.

Addressing the prisoner, he said, "You have been tried according to law and evidence, and not by the obsolete ordeal of casting into the water. You have been found guilty of the most atrocious crime of witchcraft. You have broken the bands that united parents and children, and placed the destructive weapons in the hands of a son, and impelled him to take the life of an affectionate father.—You have prostrated many of your neighbors in the mire of the streets, and one of them was, through your means, thrown into the fire and burnt to death Others have been slowly, yet mortally poisoned by your pretended medicines, while you professed to be one of their warmest friends. You have bewitched some into a state of partial derangement, in which they have committed the basest crimes. You have snatched the bread from the mouths of innocent children, and, by magic power, changed it into liquid fire to consume the vitals of their parents. You have thrown some of your neighbors into prison; hung up others on the gallows, and drowned many in the lake that burneth with fire and brimestone. The sentence of the Court is that you be immediately taken to some convenient place of execution and hanged by the neck until you are dead, dead, dead, and may you die to live no more for ever." I am informed that the name of this criminal was *Intemperance.* ***

THE MAID SERVANT AND THE DUCAT.

[Translated for the Recorder & Telegraph, from a late French publication.]

A traveller stopped at the inn of a village in Siberia.—Some other strangers, who dined in the same parlor with him, allowed themselves in his presence, to exchange some indecorous words with a young girl, who waited at the table.—The traveller was moved with compassion for her. He wished to show her the danger she was in, and endeavoured to find some way in which he might make himself useful. He seized the first idea which presented itself to his mind, and calling her to him, said to her, "my child, you see this ducat; it shall be yours if you consent to do what I am going to request." The maid with surprise replied, that she was ready to obey him. "Well," replied the stranger, "what I wish is, that until my return, which will be in six weeks, you will shut yourself in your chamber a quarter of an hour every day, and falling on your knees, say, Lord Jesus, I am a great sinner, but thou art an all sufficient Saviour, save my soul! save me!" She promised to do so, and kept her word. At his return, the traveller went to the inn, and inquired after the young girl. "Oh, don't speak to me about her," said the inn keeper; "she has left us under pretence that her occupations in my house, expose her to many perils, and that she wishes to save her soul. She lives at a neighbor's, where she works, praying and singing psalms, all day long" Imagine the joy of the stranger! He went to see the maid at her new home, and learnt from her, that whilst she had commenced by only complying mechanically with the conditions which he had imposed upon her by the gift of the ducat, her mind had insensibly taken part in the things which she said, and that by the grace of God, she had been brought to know truly her spiritual misery, and the need of a Saviour.

BRAINERD.

What Foster said of Howard, has been applied to Brainerd. The energy of his determination was so great, that if, instead of being habitual, it had been shown only for a short time, on particular occasions, it would have appeared a vehement impetuosity; but, by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more and the character of the individual forbidding it to be less. His conduct implied an inconceivable severity of conviction that he had one thing to do; and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of forces, as to idle spectators, who live only to amuse themselves, looks like insanity

History of Missions.

UNPRECEDENTED GROWTH.

In 1812, it is said in Spafford's Gazetteer, the ground which is now the Village of Rochester, contained but two or three ordinary houses. In 1822, there were 602 buildings, and, as was supposed, about 2,500 inhabitants. In 1823, the number of inhabitants was 3,700. In 1824 there were 4,271, and in 1825 5,273 As further proof of its growth and prosperity, we have to mention, that there is now established in the village, a Daily Newspaper. We do not believe such a thing was ever known before, in a place only FOURTEEN YEARS OLD.—*Daily Advertiser.*

EXTRACTS FROM

PRESIDENT LINDSLEY'S ADDRESS.

[*Continued from last week's paper.*]

"But we must not stop here. Common schools are not enough. They will not satisfy the public necessities. The better and more efficient the common schools become, the greater will be the demand for institutions of a higher order. Multitudes of aspiring youth will pant for more intellectual treasures. They will look out for other seats of learning where they may advance still further. Will you drive them to neighbouring or distant states, and compel them to expend abroad the thousands of dollars which sound policy, to say no more, ought to induce you to keep in circulation at home! You must then establish, in every county, one or more first-rate *Classical Schools or Academies*, where the languages and sciences may be more extensively and systematically taught. Let some twenty or fifty acres of land be attached to each of these seminaries, for the same purposes that we have already assigned them to the common schools. Here again I must avoid details. Merely adding, however, that all this will not be sufficient. Learning is like wealth; —the more we get, the more we covet. No laws can prescribe the limit to mental, any more than to pecuniary acquisitions

"We must have one or more Colleges to receive the numerous candidates for the highest literary honours and attainments. Our sister states have them: and if our youth cannot be accommodated at home, they will go where they can be better served. Now, a great College or University cannot be reared except at a great expense. It is not like an ordinary school or academy, which any enterprising individual, with moderate resources, may establish any where. The aid of government—the wealth of the state--or else the combined efforts and contributions of many liberal individuals—will be necessary to build up a college. Upon the University of Virginia, above half a million of dollars were expended before a pupil was admitted; and fifteen thousand dollars have been appropriated annually for ever to the support of Professors."

"I am well aware of the popular prejudices and apprehensions which are cherished in regard to colleges and college graduates. I know that they are frequently represented as the enemies of general improvement—as having no sympathy, or community of feeling or interest with the great mass of the people. That they constitute a class or party by themselves, and that they ought to be viewed with jealousy and suspicion by all the vigilant patriotic guardians of our liberties. If there has ever been any plausible pretext for such an opinion, it certainly exists not in our country. I have never yet heard of one liberally educated American who was not a decided friend to every well devised plan and measure calculated to diffuse the blessings of knowledge universally. He is from experience, from conviction, from principle, from patriotism, from philanthropy, the firm, persevering and zealous advocate and promoter of education among the people. He ardently desires that every son and daughter of the Republic may be well educated. And that his deeds have nobly corresponded with his professions, let facts speak for themselves. This is logic not easily to be encountered."

"From the Colleges and Universities of Europe have emanated those rays of light which have caused despots to tremble on their thrones. And, at this day, those great nurseries of truth and liberty are more dreaded by the emperors, kings and princes of Russia, Austria, Prussia and Germany, than any and all other enemies put together. Hence the rigid system of police and jealous espionage exercised towards them. Strange that republicans should represent colleges as hostile to liberty, when tyrants persecute them because they are friendly to liberty. Youth cannot long be familiar with the history and institutions of Greece and Rome without imbibing something of that enthusiasm for liberty which inspired a Demosthenes, and Epaminondas, a Phocion, a Cicero, a Brutus and a Cato. By the way, the friends of liberty ought to be the last men on earth to decry classical learning.

"It was from the newly instituted colleges of Scio and Bucharest, that the first champions of liberty and independence issued, to animate their fellow bondmen of Modern Greece to break the chains of their Mohammedan oppressors. And they have made every effort to establish schools, throughout their degraded country, to teach lessons of liberty to the people. God grant them success in their glorious struggle, and a generous, high-minded, patriotic, virtuous, enlightened Washington, to direct their energies in the cabinet and in the field!

"Now there can be no better or stronger evidence in favour of the general beneficial tendency of learning, however obtained, than the fact, that, whenever, in ancient or modern times, endeavours have been made to procure liberty to a people, and wherever it has been acquired, those endeavours were made, and that acquisition secured, by men of superior knowledge. Such is the language of history from Moses to Bolivar."

"When our fathers commenced their almost hopeless controversy with the mother country, who were the kindred spirits attracted to our shores and to our aid by the native charms and legitimate claims of liberty? Not the degraded serf or feudal slave- -not the illiterate farmer or mechanic—but such men as might have adorned the proudest court in Christendom—men of whom their own country was unworthy —men who understood the full import of the glorious cause to which they were ready to sacrifice titles, and honours, and fortune and life:—they were Pulaski, Steuben, De Kalb, Kosciusko, La Fayette."

And who, allow me to ask my republican auditors, or, if they please, to remind them of what, perchance, they may have forgotten—who were the prompters, the mainsprings, the leaders of our memorable revolution! The answer to the question is upon every schoolboy's tongue. He will recount a catalogue of patriots, who, for profound knowledge and practical wisdom, were never surpassed in any age or country. Such were the friends of our own liberties at a time too, when they were not only stigmatized as rebels, but were in hourly danger of being hanged as rebels. They were the master-spirits who aroused the people to resistance. They were honest men and they united in promoting the permanent welfare of their country. Happily, the people, having been generally educated at common schools, were sufficiently informed to comprehend their rights, when those rights were ably explained to them and wise enough to be guided by their superiors in wisdom. But had the intelligent, the learned colonists of those days combined with the English aristocracy in maintaining the ancient government in all its plans of oppression, the people would never have thought of a revolution. Had they been enlisted on the side of the British ministry, we had this day been the loyal subjects of his majesty, George the fourth."

"I am no blind admirer of colleges and universities. There exists not one in Europe or America, which might not be greatly improved. The same may be said of common schools, and of all human institutions. Shall we, therefore, put an end to every system of education, because none has hitherto been faultless? Will those who denounce colleges, pretend that common schools are less obnoxious to censure; or that they are as good as they need to be? *Reformation—improvement*—is the order of the age—and it must be obeyed. The work must be commenced and continued simultaneously in all our Seminaries, great and small. The cause is one and indivisible. Colleges exert an important influence on the character of common schools: and these again constitute the foundation of colleges. Unless common schools be good, our colleges will not be good. The intermediate schools or academies will not remedy the defects of the one or the other. It is all important to begin well. If boys enter college with idle and vitious habits, they will probably continue idle and vitious. If they have been well trained at home and at school they will be orderly, virtuous and diligent in college. The graduates of our colleges generally will be found to have received their bias to virtue or vice, under the parental roof, and from their earliest instructors and associates. If parents neglect their sons, or leave them to ignorant or profligate preceptors or companions, during childhood and early youth, they need not expect that the discipline of any college on earth will operate upon them any miraculous regenerating influence."

"Our country has expended, and continues to expend, on courts of justice and criminal prosecutions--on prisons and penitentiaries-- for the punishment and safe-keeping of a few veteran and incorrigible villains, vastly more money than would be required to give a suitable education to all the absolutely indigent youth in the nation. If government, therefore, instead of wasting millions in the hopeless endeavour to reform the hardened offender, would cause such children as would otherwise be neglected, to be properly disciplined and brought up, there would soon be little necessity for prisons or penitentiaries. Here is the right end to begin at--the proper starting point —the first step in the work of general reformation, without which every other will be taken in vain. Happily, wherever the experiment has been made, it has fully succeeded. Among the thousands of poor children recently trained in the free schools of the city of New-York, not one has been sentenced to Bridewell. Thus far then, at least, the rich might be fairly taxed for the benefit of the poor. This would not only be real benevolence—it would be the wisest policy —the least expensive course that could be adopted. And if the state should choose to do more; let a certain proportion of the most promising boys in the common schools be annually advanced to the academy; and the best of these again to the college, at the public expense."

"It is worse than idle to object to colleges because they do not educate the poor, and yet to refuse them the means of doing it. If the state please, she can organize and endow a college, so that the poor and the rich may enjoy its privileges gratis. Or she may make such provision only for the poor, and compel the rich to pay. She has it in her power to confer on the poor, in this respect, whatever favours she chooses. If any honest friend of the poor and the ignorant can devise a more liberal or judicious system for their elevation in society, it shall receive my hearty approbation and support."

[*Extracts to be continued.*]

From the Gospel Messenger.

PRACTICAL ILLUSTRATION OF PROVERBS XI. 24.

"*There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*" Prov. xi. 24.

The following facts are taken from a life of Dr. Hammond, written by Bishop Fell, and printed in 1662.

"Misery and want, wherever he [Dr. Hammond] met with them, sufficiently endeared the object. His alms were as exuberant as his love; and in calamities, to the exigence he never was a stranger, whatever he might be to the man that suffered.

"To leave himself without any motive to resist or slight the opportunities of giving, he set apart a tenth of all his income. In this decimation of his income he was strictly punctual. He commonly computed and separated the poor man's share immediately. To this share he added every week five shillings, at a time when he had no visible means or almost possibility of supply. When he relieved the wants of any, therefore, he did not impoverish himself. He had the pleasure of giving and relieving himself from the trouble of taking care of another's money. In the distribution of these sums he was religiously careful. If he happened at any time to be in doubt whether he had set apart his charitable proportions, he always passed sentences on himself, preferring to run the hazard of paying the same debt twice, rather than to incur the possibility of not having done it once. His poor man's bag had so many mouths, and those so often opened, that it frequently became quite empty; but his circumstance never divert-

ed him from relieving any that appeared in need: for on such occasions he choose to give in more liberal proportions than at others.

"Instead of hiding his head from the poor, it was his practice to seek them out. Those persons whom he trusted with his charity, seldom had recourse to him, but he would make inquiry for new pensioners

"Now if inquiry be made into the stock and fountain which were to supply these various demands, it was at one time barely three hundred pounds

"But with all this disproportion of expense to this revenue, the Doctor daily improved in his estate, and grew in spite of his liberality rich; at the time of his death, his income was about fifteen hundred pounds. This fact, after a very deliberate and strict inquiry, could not be satisfactorily accounted for It appeared strange even to the Doctor himself; he often professed to wonder at it. For his revenue in evil times by being scattered grew upon him: while those who had great ones, by griping made them less and grew stark beggars."

In Dr. Hammond, therefore, the words of Solomon, which have been prefixed to these remarks, were literally fulfilled. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Let the rich lay these blessings to heart, and may the example of this pious and charitable man excite others to imitate him. His conduct had this effect in his own days. In the same life it is related that Dr. Potter, Dean of Worcester, was induced by a sermon, which he heard Doctor Hammond preach, to observes the same degress of charity, with the same fortunate result. The Dean was hospitable in his entertainment, and profuse in his liberality; he had also a large family to support and maintain: but still he grew rich. To a person expressing his surprise at his prosperity, he said, that several years before he happened to be present at a sermon where the preacher, recommending the duty of alms and plentiful giving assured his auditory that that was the most certain way to compass riches: he, moved therewith, thence forward resolved to follow the counsel and expect the issue, which was such as now created such wonder.

From the Philadelphia Recorder.

MURDER OF THE SOUL.

There is a kind of murder taken notice of by no human law, but the most awful that can be conceived.—I mean the murder of the soul. There was a man once (now in his grave,) who had dedicated himself to God, in solemn covenant, as his minister He had given himself to the work of gathering souls into the fold of the Lord Jesus. He had, in the sight of angels and of men, vowed to be faithful, and he had taken the solemn symbols of the Saviour's body and blood as witness of his sincerity. This man—alas for human nature and for the church in which he preached—this man seemed never to have any competent idea of the worth of the soul. His parish was large, and the grade of morals among them was such as is ordinarily found in the country. There were a few pious people who knew what it was to pray in private as well as with the assembly; but by far the greater number were seeking their happiness in something besides God. He had declared that he believed himself inwardly moved by the Holy Ghost to take upon him his office, but he, in fact, scarcely believed that there was any Holy Ghost. In consequence he seldom pressed upon his hearers the importance of seeking his influence. He confessed in the daily service "there was no health in him," but he believed that mankind were, in general, pretty good,—almost fit for heaven; therefore, though he talked now and then about drunkards and adulterers, he did not feel that it was necessary for men to be renewed in the spirit of their minds, and he did not urge them to become thus renewed. Once he was called to the sick bed of a young lady, who had never thought seriously of her duty to God, or of the importance of an interest in the Redeemer; she was one of those gay ones who, by parental indulgence, are encouraged to seek happiness amid "the pomps and vanities of this wicked world," and who, till the time of her sickness, had hardly recognised the idea that she was to die. Her mind was full of alarm as she beheld death approaching. "My dear," said he to her, "give yourself no uneasiness; you have never done any thing wrong, you have always been amiable; what should you be afraid of? You will certainly be received into heaven." "Well, but I am not fit," she replied. "I never loved religion upon earth, how shall I do, then, where there is nothing but religion! I am afraid all is not right with me." "Oh, you should banish such gloomy ideas," said he; "you will certainly be safe." "Sir," she exclaimed, with eagerness, "I am afraid such views are not sufficient." He succeeded in quieting her in some measure, and she died destitute of a renewal of mind, or an interest in Christ. Was he not a murderer? He was an accessory, to say the least.

Perhaps no men upon earth have a greater responsibility resting upon them than ministers. They cannot save the soul independently of divine grace; but they can discharge or neglect their duty; and their neglect brings after it the most tremendous consequences.—One wrong opinion on the part of a minister, stamps an injurious tendency on his whole course of labor --He, by slumbering at his post, encourages the people to be led captive by Satan at his will. Let him once think that his prime object is to be a gentleman—acceptable to the refined part of his hearers, and cautious never to oppose them---he becomes a murderer of souls.

O when young men are thinking of coming forward and taking upon them the important office of the ministry, let them meditate upon the awful responsibility connected with it, and see that they know the Saviour and have his spirit.

From the Columbian Star.

IMPOSTORS.

A correspondent in the West informs us that Mr. *M'Kelvey* who was some time since advertised in this paper as an impostor, has since been seen crossing the mountains, in a different direction from what was anticipated by the writer of that advertisement. The Churches, and Christians generally, are cautioned against him as a person unworthy of their confidence.

A late number of the Baptist Recorder, published in Kentucky, warns the public against a notorious *Ivy Walk*, who has repeatedly palmed himself upon Churches as a Baptist preacher. He was excommunicated from a church in North-Carolina, for gross immorality, and has since pursued a course dishonourable even to depravity itself. He is thought to be now in West Tennessee.

Both of the above named individuals, carry with them abundance of testimonials, certifying their good conduct, and superior talents, &c. With these documents they not unfrequently deceive the very elect.

In conversation, a few days since, with an intelligent friend of another denomination the inquiry was made—*Why are there among the Baptist preachers so many more impostors than among other sects?* He considered it as "owing to the fact, that each individual Church possesses the authority to license any one of its own number to preach—and also to the fact, that in the Baptist denomination, there is no judicatory higher than such individual Church, that can take cognizance of the conduct or character of its preachers. A man is licensed—then ordained, and permitted to go every where preaching the Gospel. Let his conduct afterwards be what it may, he recognizes no human tribunal at which he may be arraigned, and acknowledges no authority which can check him in his course of presumption and imposture. There ought to be a more rigid responsibility among your ministers, or you will ever be subjected to the painful necessity of advertising them, to your own disgrace, and to the detriment of Christianity."

We do not pretend to say that such sentiments are either correct or incorrect; but we do think that something should be done to arrest the progress of impostors, and diminish their numbers, without resorting to the "painful necessity" of advertising them. Should not our Associations have the power to investigate the conduct of their ministers, and to administer such discipline as the honour of religion may require!

The conduct of the Pastor of a Baptist Church may be very exceptionable, and the cause of Christ may suffer materially while he is continued in office and permitted to administer the ordinances of religion; but what can be done with him? There is no earthly power which can call him to account, except his own Church. But, perhaps, through intrigue and dissimulation, he has secured in his own favour a majority of the members, so that no effort of investigation or discipline will avail. He therefore continues the Pastor, to the grief of the most pious part of the congregation, and defies all but Omnipotence to remove him.

The case is different with travelling preachers, though equally unfortunate They perhaps belong to no particular Church. But being furnished with a license, or a certificate of ordination, together with letters of recommendation, they palm themselves upon the public as good and faithful preachers. If detected in one place, they flee to another, and practice the same deceptions.

We are not prepared to say what is the best method of remedying these evils. But no one can deny that a remedy is desirable. It is demanded by every consideration which induces us to wish the prosperity of Zion, and the salvation of a perishing world.

BURMAN MISSSIONARIES.

The suffering of the Burman Missionaries are very affectingly derailed in their journal, a part of which is published in the American Baptist Magazine. They were chained, fastened to a pole, and allowed no food but what their friends should provide. Opportunities for devotion were greatly obstructed by their being crowded in horrid society, with murderers, robbers, and felons. Their keepers were constantly watching them. The life of each was more than once despaired of. But death seemed preferable to the cruel tortures which were inflicted. Miserable servitude or a cruel death were all that could be looked for. On the fall of Rangoon, May 23, 1825, the popular fury against the English rose high. The fear of sudden assassination was constant. On the 8th of June, an order was given "to keep safe all the foreigners." Shortly after Mr. Judson was suddenly seized, thrown on the ground, and his arms tied with all force by a barbarous native. Mrs. Judson came forward, in agony, and offered money to have the ropes eased off her husband, but the wretch, instead of listening to the entreaty, cried out She is a foreigner; tie her too. After walking a quarter of a mile, he was again thrown on the ground, the cords drawn more tightly, with blows on the back, and money demanded for loosening the cords. Moung Ing, a Christian native, went back for the money demanded; and during his absence, the barbarian persisted in tightening the cords, which produced most excruciating torture. Moung Ing finally presented ten ticals of pure silver, when Mr. Judson's arms were somewhat relieved, and a more free respiration followed. He was then hurried forward two miles to the prison-house and fettered. Dr. Price was also brutally forced into the same prison with Mr. Judson, in a dark room, where were 60 or 70 wretched inmates. They were repeatedly assured, however, that money, of an exorbitant amount, would procure them some liberty. In this time, Mrs. Judson was free, but residing two miles distance. She, however, came almost every day to afford assistance, and to complain to the proper authorities of the cruelty of subordinate officers. Her efforts and pleadings finally succeeded in placing Mr. Judson and Dr. Price with five others, in a comfortable room by themselves. The consolation, which in the review of all the tortures these Missionaries feel, is thus expressed in their own language —"*The nation has progressed at least a century in knowledge and civilization!*"- -This is their reward on earth, and in heaven there awaits them the crown of glory. --*Christian Watchman.*

THE WESTERN
Luminary.

Two Dolls. per ann. if paid in 6 months.

LEXINGTON, KY.
WEDNESDAY, NOV. 29, 1826.

To Correspondents.—"SUB UMBRA" has been received, and is under consideration. We should be glad to have an interview with the writer; or an opportunity of offering him a suggestion or two on the subject of his communication.

President Lindsley's Address.—Further extracts from this address, on the subject of Education, will be found on the 2d page of this paper.

Mr. *Alexander Campbell's* reply to "*A Friend of Truth,*" will be attended to.

The weather.—For more than a week past we have had pretty cold winter weather; and the ground has been covered with snow several inches deep.

Fire.—On Sabbath last, about midday, the Candle Factory of Mr. Swift, in this town, was discovered to be on fire. The flames made such rapid progress, that it was consumed in a very short time; but the adjoining houses were saved. We have no certain information as to the origin of the fire.

Shocking Transaction.—It is stated in the South-Carolina Republican, that on Sabbath morning, the 15th of October Isaac Bush killed Jeremiah Slaton, his son-in-law, by shooting him with a load of buckshot. The causes which led to this affair, are stated at length, and are in substance as follows:—About three years ago, Slaton married the daughter of Bush—he had been a cross husband, and his wife had several times sought protection at her father's house. About the 1st of October, Bush received a letter from James Huston of Boone County, Ky. stating that on the 4th of March, 1821, Jeremiah Slaton, married his (Huston's) daughter, and left her on the 3rd of September, 1822. When this letter was read to Slaton, he swore that it was a fabrication, and charged a Mr. Ward, who had lately married in the family, with writing it. The next morning Bush met Slaton coming towards his house, with his clothes packed up, and a rifle gun in his hand. Bush requested Slaton to stop; but he refused, and immediately started his horse at full speed towards Bush's house. Bush pursued, passed him, reached his house and got his gun. When Slaton arrived he levelled his gun at Bush, and swore he would kill him. B. looked over his shoulder to see if Ward was in that direction, but finding he was not in sight, and seeing Slaton reach forward his right hand he instantly shot him. Slaton expired with both hands clenched fast to his gun. The jury returned a verdict of justifiable homicide. Bush was admitted to bail.

The above are the most prominent facts in a detailed account of this shocking affair, given in a letter to the editor of the S. C. Republican, by WILLIAM BLACKBURN, c. c. d.

For the Western Luminary.

BRIEF EXHORTATIONS TO THOSE IN THE GOSPEL MINISTRY.

THE SUBJECT OF PREACHING.

Let the burden of your preaching be Jesus Christ and him crucified. Depend upon it, that just in proportion as you preach Christ, so will be your usefulness and efficiency as a preacher: and that sermon which has but little or nothing of Christ in it, whatever else its character may be, is constructed upon a mistaken view of the object of preaching, and its influence will be, to spread barrenness and death, over the hearts of your audience. The doctrine of Christ and him crucified, is the very heart and life of the Christian system: it is that which gives to it all the importance it has: with the proper understanding of which is connected salvation and eternal life; and the ignorance of which, dooms the sinner to everlasting perdition and despair.—This is the grand centre of the gospel: from this all other doctrines flow, and towards it they all tend: without it we might close our lips and our books—without it our Bible is vain—our preaching vain, and our hopes are also vain. Let it be then your incessant effort, in all your ministerial work, to present Christ before the people.—Remember, that is the best sermon, and most likely to secure the true object of preaching, which causes all its parts, like so many concentrating rays, to meet upon the cross. Let it be your determination, as it was the determination of the great Apostle, to know nothing else wherever you go or preach, save Jesus Christ and him crucified. Insist much on the fundamentals of religion. "The plainest and most commonly acknowledged truths (says the pious Baxter) are what men live most upon: these are the great instruments in destroying sin, and in raising the heart to God." With these remarks, I would connect the admonition, that your sermons be enriched, fortified and supported throughout, with God's own inspired and authoritative word: many a sermon has been totally destroyed, as to its good effect, because this single circumstance has been neglected. It is a deeply to be lamented fault, that much of the preaching of the present day, is constructed with an evident regard to the fashionable taste of a corrupt world: it comes to us in the enticing words of man's wisdom, in fantastic decorations, and meritricious ornaments, which only obscure or conceal the truth: scripture language is rejected as too homely: it will not suit the fastidious ears of the people; it is inconsistent with a brilliant display, and the constant recurrence to this hackneyed phraseology breaks in with serious interruptions, upon the flowing harmony of the periods. But let it be your effort to bring forward the truth—to speak to the capacities of men, and to be understood. "Let your preaching be with great plainness of speech, in demonstration of the spirit and with power: speaking the things which are freely given you by God; not in the words which man's wisdom teaches, but in words which the Holy Ghost teaches."

PASTORAL VISITATION.

Be awake, to every opportunity that may occur, for doing good—such as seasonable occasions in your every day walk, for administering in the meekness of wisdom, reproofs and rebukes to your fellow men.—Also, such as visiting the sick and the afflicted "You are to support the weak, and to comfort the feeble minded." There is no situation in which men are more heartily disposed to attend to the concerns of their souls, and to listen eagerly to those gospel warnings and invitations which in the days of their health and prosperity, they treated with indifference, as when lying on sick or dying beds: and surely, if there is any time when you ought to rouse yourself up more than on other occasions to help your fellow men, "it is when time with them is almost gone; when they must be reconciled to God now or never—when the next step is to put them into Heaven or Hell.—Go to them with a prayerful heart, with lively impressions of the truths you intend to propose; and see that in administering consolation, mere humanity does not dictate.

Teach the people publicly, that it is their duty when sick, to send for their pastor. Should you learn that any were sick, go and visit them without waiting for an invitation. Be plain and faithful in your dealings with them; sound their consciences, and get them away from their vain excuses, and their refuges of lies. Go to them often, and should they recover, go to them purposely to remind them of the promises and resolutions which they made, when the apprehension of approaching death judgment and eternity had roused them from their insensibility. To neglect the sick, is to be guilty of a most important error in your ministerial work; and is to neglect some of the most precious opportunities which can occur, for making successful appeals of the truth, and for doing good.

VISITING THE POOR.

So also, be much among the poor. It is one among the bestial marks of that false religion, so fashionable among the infidels and deists of the day; I mean the Unitarian religion; that it pays its court to the vanity of earthly grandeur: it overlooks the poor, the ignorant and the despised, and aspires chiefly to a seat in the estimation of the great. Not so that condescending yet illustrious religion, of which you are the devoted servant. The religion of Christ, according to the example and injunction of its infinitely glorious author, is to be preached to the poor. A religious visit among the poor is received with more gratitude & religious instruction with more humble docility, than they are among the higher classes of society. In accordance with the language of our Saviour, it always has been a remarkable fact, that not many wise men, "not many mighty after the flesh are called." It is chiefly from the humble grades of men, and from the children of affliction and poverty, he makes his selections of those who are to shine in the firmament of his glory, as stars forever and ever. Go then, in imitation of your heavenly master, and visit the unnoticed abodes of poverty. Go to the solitary cottage, and the lonely cabin. Go bring the ignorant to the knowledge of this blessed salvation. Go teach the mean and the outcast, to aspire to principalities and unfading crowns. Go cause the heart of the afflicted and wretched to sing with high immortal hopes. Strive to do good not only to their souls, but also to their bodies, by the destribution of your charities among them. Let your heart and your hand be opened to them Let kindness and affection mingle with all you say or do among them; so shall you get their affection and confidence in return; so shall you extend your influence among them, and prepare an easy way for successfully winning them to Christ. Though lowly and despised, their souls are of equal value with those who are arrayed in the imperial purple, or live amidst the splendours of royalty. For them the saviour shed his blood to them his gospel must be preached, from them his brightest harvest of joy is to spring, and his richest collection of jewels are to be gathered.

RELIGIOUS VISITATION IN GENERAL.

Be diligent in attending to the duty of religious visitation in general; not only is it your duty as a gospel minister to preach publicly, but also from house to house; and by those home appeals which can be made in the social or family circle, you are to strive with holy zeal to reach the hearts of sinners. I would the more particularly impress upon your mind and conscience, the importance of this duty, not only because it was the practice of the primitive apostles, whose practice should be a standard in this duty for their successors in the ministry; but also because there is an advantage connected with this method of preaching the gospel, that you have not in the pulpit. In these private administrations, you are enabled with easier and more effectual power, to impress religious truth upon the heart; you can address men according to their particular cases. With familiar importunity, and without leaving them the slightest posibility to entrench themselves behind others, and to turn aside the force of your appeals, you can say to them in the language of the prophet, "thou art the man." You may speak under such circumstances with a plainness that you cannot in the pulpit; and the plainest preachers can hardly speak plain enough to make many understand: so astonishingly ignorant are multitudes living even under the influence of the best preaching. "Half an hour of this kind of close and direct conversation, has often been more powerful to convince and convert souls, than many years of preaching."

Religious visitation furnishes you with one of the best preparations you can have for the pulpit; you become acquainted with their wants, and their sins, their difficulties and their sorrows, without which knowledge, the most accurate sermon you may get up in your study, will do but little good. It makes you familiar with the people, secures their affection and confidence, and gives you an influence, which it is impossible for you otherwise to acquire, and which you may use most successfully for their everlasting good.

The duty of visiting in a religious way, is a duty lamentably neglected. It seems as if many do not properly appreciate its immense importance; or they have not sufficient resolution to submit to the little sacrifices of ease and feeling, which the faithful discharge of such a duty requires: thus they suffer innumerable important opportunities for doing good to pass, they exceedingly contract the sphere of their usefulness—their people are left to cry out against their neglect—pastor and people are mutually ignorant of each other—that mighty mass of good influence which prudent religious visitation would bring into the pulpit is shut out, God is offended, and his blessing withheld. Strive then to be an example to others in the faithful discharge of this duty. The exhibition of one good example in this matter would under God's blessing, produce such a revolution in the feelings and practice of those who have hitherto been guilty of neglect, as to be followed with the most extensive and valuable blessings.

[To be continued.]

INTEMPERANCE.

Extracts from the report of a committee of the Orange Presbytery. (Va.)

"In the progress of their investigation, your committee have been put in possession of a few facts to which they would call the attention of Presbytery. They have ascertained that the number of lives annually destroyed, by Intemperance, in the United States, is estimated to be more than 10,000, and the number diseased, distressed and impoverished by the same vice, to be more than 200 000.

"The Liquor required to effect this melancholy result, it is calculated, cost the inhabitants of this country, annually, more than forty millions of dollars; and the *Pauperism*, by its improper use, more than *Twelve Millions*, making an annual expense of more than *Fifty Millions*. Add to this the increased price of grain, occasioned by the distillation carried on in the United States, and the many millions more, the expenditure of which must result from the loss of *Time* consequent upon the above enormous consumption of Ardent Spirits, and we may safely conclude that the whole cost of this poison cannot fall much short of *One Hundred Millions* of *dollars annually*.

"What a humiliating fact, that we (peculiarly blest of Providence as we are,) should make so poor a return for all those privileges, which distinguish ours above every other nation of the earth! As nothing has so powerful a tendency to weaken, and debase the *mind of man*, and to set its victims at defiance of the laws, both human and divine, we may very rationally trace a large proportion of the *crimes* committed in our country to the same source. Impelled by intemperance, men break through every restraint of decency and good order, and rush madly on from one degree of wickedness to another, until at length they imbrue their hands in the blood of their fellow beings, and feel no remorse of conscience, even in the violation of that divine injunction which says, 'Thou Shalt not Kill.'

"One of our Judges, in his charge to a Grand Jury, declares, that *not a single* indictment has ever come before him for *manslaughter*, and but few for *murder*, which were not ocasioned by intemperance. Out of 1000 and 61 cases of criminal prosecutions of one of our Courts, between 8 and 900 are stated to have been connected with this *vice*; and so in the others, shewing that more than *three fourth of all the crimes committed in the United States may be traced to the same source*. Your committee do not intend to enter into an investigation of the causes to which the prevalence of intemperance may be attributed, but will merely state their impression, that it has its origin in the habits of idleness in which many of our youth are brought up: in those fountains of corruption—*Grog shops* and *tippling houses*; in the facility with which licences, to retail Ardent Spirits, are obtained; in the low price of these Liquors; and in the *want of faithfulness in Magistrates and other officers*—those sworn guardians of the laws of the land, who to their own disgrace, and the injury of the public weal, too often turn their backs upon the transgressor, and thus, connive at the very practices, which the vows taken upon their induction into office, solemnly bound them to discountenance and punish.

"The practice of treating at public elections, that corrupt system of bargain and sale, by which a man disposes of his vote to the most liberal bidder in Ardent Spirits, is in the opinion of your committee, one of the most common, as well as most *pernicious* and *disgraceful* sources of intemperance—'Tis this, which strikes at the *very root* of our free institutions

"The *Elective Franchise, untrammelled and unpolluted*, is the dearest of all our privileges; 'tis the basis of our liberty. What exertions should we make then to guard against a practice which poisons all the sources of our national, social, and individual prosperity, at their very fountain!

"In view of all that has been said, your committee feel great discouragement in preparing that part of their report which is to recommend the best means of oppossing this *Colossal* evil.

"They, would not however despair; for although they acknowledge that it is truly alarming, they believe that by a *union of counsel*, and *of effort*, it may be met, and successfully encountered. For this purpose the hearty co-operation of every friend of *religion, morality*, and *good order*, should be earnestly solicited. Let our brethren of other denominations be urged to unite with us in this *great work*.

"Let public meetings be called, of all who feel any interest in the subject. Let men of influence be asked to take an active part at those meetings. Let Societies be formed throughout the state, on principles similar to those of the *National Society* for the promotion of *Temperance*.

"Let our *Courts* be solicited to grant fewer licences to retail Ardent Spirits; our grand Juries, and other officers, to be more *faithful in enforcing the laws against drunkenness*—In short, let us do every thing which *union of action*, and a persevering *Zeal* in a *good cause*, can effect, and we are warranted in the assurance, that we shall yet see better days and a brighter prospect; that this insatiable Moloch shall be dethroned; and *Temperance*, with all its kindred virtues, shall prevail throughout our borders." *Richmond Fam. Vis.*

TIDINGS FROM AFRICA.

From Mesurado.—In the brig John, which arrived at Boston on the 2d inst. from Cape Mesurado, Africa, Dr. *Peco*, Agent to the American Colony at Liberia, was passenger and landed at Holmes' Hole. The Boston Palladium of Friday says.—"We understand he came home partly on account of ill health, and partly to endeavour to obtain a vessel of war to be sent to the colony, in consequence of pirates having appeared in Cape Mesurado Roads, and plundered the John and another American vessel. Other piracies, it was reported, had been committed on the coast. Most of the emigrants from Boston *had died*."

A letter from *Monrovia*, (American African Settlement) dated August 12th, states that negotiations had been entered into with the Chiefs of Cape Mount, which promised the American colony "a strong hold upon that important point of the African coast." The trade of Cape Mount is estimated at 50,000 dolls. per annum. The same letter says—

"The improving circumstances of the older Colonists, and the almost total abolition of the slave trade, in this part of Africa together with the natural concentration of the trade of a continually increasing extent of the coast and country, at Cape Mesurado, have produced a steady demand for American and European merchandise.

Nat. Gaz.

LIBERIA.

We have been politely favoured with the perusal of two letters from the Rev. Lott Carey, Baptist Missionary at Monrovia: one dated August 2d, and the other August 3d, 1826. The following is the substance of the portions which are the most interesting to the public.

Early in May the colonists erected a school-house 14 feet by 30, and covered the roof with thatch and the sides with weather-boards, in such a manner as to render it quite comfortable. The scholars, about 16 in number, were immediately assembled twice a day, and taught by Mr. Lewis, formerly of this city. The Sabbath school consists of about 30 regular attendants. Mr. C. gives a very interesting account of the children in these schools. He says that it is very pleasing to hear them read and spell, that one in particular reads the Bible very intelligibly. The emigrants which went out from Norfolk are established on good land near the Montserado river, are pleased with their situation and are likely to do well. Indeed the colony seems generally in a prosperous state. Buildings and agriculture are advancing. Mr C's present crops are more promising than his last.—The small coffee trees he planted last year, flourished finely, and he thinks that he shall be able to raise cotton the next season. He states that Messrs. Cocke & Co. of Portland, Me. have established a line of vessels to Montserado, and agreed to supply the colony with lumber, provisions, tobacco, &c. at from 50 to 100 per cent. on the invoice. One of the vessels was then discharging, at Monrovia, flour at 8 dolls. 75 c. and pork at 17 and 18 dolls. per barrel, tobacco at 14 dolls. and prime lumber at 30 dolls. per 1,000.—*Richmond Fam. Vis.*

WELLAND CANAL.

The Welland Canal enters Lake Erie at the Grand river, 48 miles from Buffalo, and Lake Ontario at twelve mile creek. It is 38 miles in length; has 11 feet depth of water; 30 locks, of 12 feet lift each, and 160 feet by 34 in the clear; 1 3-4 miles deep cutting, averaging from 44 to 56 feet; is one half finished, and will be completed, in all probability in 1827.

The incorporation is from the British government, to a private company, capital 900 000 dols.; but has been increased by a subsequent law to 1,000, 000 dols.

When this canal is finished, vessels will pass on its waters, carrying 100 to 200 tons; and it will open a free and uninterrupted navigation from Chicago, at the foot of Lake Michigan, its whole extent, and also through Lake Huron, St. Clair and Erie, to Oswego, on Lake Ontario: from whence to Syracuse on the Erie canal, a canal is now cutting, and is nearly completed, connecting Lake Ontario with the Erie canal

One further operation only is wanted: the opening and improving the Illinois river, from Chicago, for about 50 miles, at a cost not to exceed half a million of dollars, and we shall have an uninterrupted inland navigation, by steamboats, canal boats, and lake vessels, from New-York to the Rocky Mountains, a distance not less than ten thousand miles.—*Albany Daily Adv.*

LOUISVILLE, Nov. 22.

Randal Smith, who killed Dr. Drown, and his own father-in-law Mr. Christopher, by a single shot, has been captured in Missouri, and brought to this place for trial. He arrived on Monday evening. Dr. Brown lived but a short time after the wound! Mr. Christopher lived several weeks, and suffered an amputation of his limb before he died.

[Focus.

MARRIED.

In this town by the Rev. G. T Chapman, Mr. Thomas B. Hickman to Miss Elizabeth Shryock.

On Wednesday evening last, by the Rev. G. T. Chapman, Henry Innes Bodley, Esquire, to Miss Sarah Gist Bledsoe, daughter of Judge Bledsoe.

In the City of New-York, Mr. Edwin Upshaw Berryman of Lexington, to Miss Maria M. daughter of John C. Coster, Esq.

From the New-York Observer.

DYING HOURS OF MRS. SWEET.

Died in Canaan, Wayne county, Pa on the 29th ult. Elizabeth M Sweet, wife of Dr. Thomas Sweet, and daughter of Wm. Myer, Esq of Wysox, aged 22. She had been for more than five years a consistent member of the Presbyterian church, and ever took a deep and lively interest in the spread of that Gospel she had found so precious to herself. With the aid of Missionary Boxes and Cards, and in various ways suggested by a benevolent heart, she collected for the Lord's treasury. The Bible cause was to her very precious, and in her death the "Female Bible Association," of which she was Secretary, mourn the loss of one of its most faithful and energetic members.

She was taken suddenly ill on Sabbath afternoon; and on account of stupor and partial delirium, remained for the most part insensible of her situation, till 2 o'clock on Wednesday morning; when, as she appeared to be sinking, her companion informed her of his apprehension that they were about to be separated. She immediately aroused to the full exercise of all her mental powers.—Then, with that clearness of thought and decision of manners which were natural to her while in health, she addressed her surrounding friends, "I am surprised that you think I am going to die. It has been my impression that I should recover.—There is something gloomy in the view of an untimely grave; the thought of leaving my dear husband and lovely babe, is painful. Have you all given me up?" She was told that to human appearance she was nigh to death. She replied, "Well, I have thought I dedicated myself to the Lord for time and eternity. I have thought I delighted in his worship, and loved his cause; and I trust he will now be my God, and will admit me into his heavenly kingdom to worship him there." She requested one of her friends to pray that, if it was the Lord's will, she might recover to glorify him on the earth; but if not, that she might glorify him in death,—that she might die the death of the righteous. She then, with the greatest propriety, composure and fervor, prayed, herself, with the most humble confession of sin; and afterwards, that if there was one sin yet unrepented of, it might then be set before her, that she might repent.

Not long after, she said, "I feel perfectly composed in view of death, but I do not feel triumphant. I want to feel 'O death where is thy sting,' &c. I want to feel that to die is gain." She requested that the 51st Psalm might be read, during which she frequently anticipated the reader, reciting the verse commenced. Afterwards she requested a hymn sung, and another prayer made. She then addressed each one present, as their circumstances seemed to require, and gave a short message for each of her father's family who were absent.

To her husband she said, "We have enjoyed as much happiness together as is possible for mortals; but we loved each other too well. We have loved the world too much. I regret that I have not lived wholly devoted to the service of God. This is the only thing worth living for. Now serve God with your whole heart, and train up our little one for him." Her language to those who professed religion was, "Study the Scriptures. Pray much. Warn sinners: set a good example before them. Live the life of the righteous, that you may die his death" To those who had no hope, "Prepare for death. Soon my situation will be yours, and then what will the world profit you? O there is nothing like heaven" She then requested one present to call her neighbours, naming them, and said, "Tell them I have a dying message to them." When they came, she said, "My message to you is, 'Prepare, O prepare to meet your God.' It is from a most interesting situation I address you. My accounts are about to be sealed up to the Judgment of the great day." She then expressed her regret that she had not, while in health, testified to them the importance and excellence of the Christian religion, by a more Godly life; and said she was thankful for an opportunity to warn them with her dying breath, and in near view of eternity. "Yes," said she, "I believe there is a heaven and there is a hell."

She was told that perhaps she might live till more of her friends arrived whom she was very anxious to see, and that she had better rest. She remained in a quiet and composed frame through the day, and said but little. At one time, when some hopes were expressed that her life might be prolonged, she said, "If I should live, Doctor, you must help me to conquer, and I will help you to conquer, that we may live above the world." She requested that her subscription to the Bible Association might be continued, and desired her husband to remember, for her sake, the Bible Society, the Missionary Society, and the Education Society, and also the Tract Society.

About 3 o'clock, her friends all thought her dying—but instead of the gloom which frequently shrouds the abode of death, the smile of joy was mingled with the tears of sorrow, and it was emphatically felt. "The chamber where the good man meets his fate, is privileged beyond the common walks of life."

After requesting the 14th of John to be read, she said, "Does the Stoic, the Infidel, or the Atheist, feel as I do? No: I feel an unshaken confidence in God; my hope is an anchor to the soul, sure and stedfast." On being asked if she saw any gloom in the valley of the shadow of death, she replied, "No; the bright beam of my Saviour's lovely countenance makes it appear pleasant. Earth has no joys for me. Yes, my dear husband, I can cheerfully give you up and our little babe. I feel that I can say, "To die is gain"—"O death, where is thy sting?"

She called for the child; she kissed it and said, "It is hard to think of leaving her; but the Lord can take better care of her than I can. Dedicate her to him. I believe she will be received into his kingdom."—Those whom she had not before addressed, were then remembered, commencing with this remark:—"I think death bed warnings seldom have any effect"

Two Physicians who had attended her with unremitting kindness during her illness, were conversed with in a most persuasive manner. She called her father, who had arrived during the night, clasped her arms round his neck, kissed him, and said, "My dear father, I love you very much, and am exceeding glad to see you. It is now two years since I left you; they have been the happiest of my life; and had I known all that would have occurred to this hour, I should have done as I did. I have enjoyed all that is possible to enjoy in the world, but I am now going to die. I have desired that the Lord would spare my life three years, that I might bear some fruit.—that I might live in such a manner that you, my dear father, might be led to embrace the religion of Jesus. I may live two or three days, and it is *possible* that I may recover; but I expect this is the last I have been very anxious to see you, my father, that I might warn you to prepare for death I do not know but you are prepared; I never asked you the question, "Father, have you any hope in God?"—"You see that I am now about to die; I feel perfectly composed and happy. This is the effect of that religion which I want you to possess." Her work seemed to be done. The last she was heard to say was, "O, when shall I be released from this body of sin and death?" She lingered till 10 o'clock on Tuesday morning, and then fell asleep.

SYNOD OF NEW-JERSEY.

From the Narrative of the state of Religion, ending October 19, 1826.

But with peculiar satisfaction does this Synod record the favors of the Lord conferred on the Theological Seminary at Princeton, under the care of the General Assembly. This institution is the child of the Presbyterian Church—it is the fountain whence issue the streams that are most largely and most widely to water the thirsty regions of our extensive country. Never was this institution in a more flourishing state; more than 100 students have been in attendance on its privileges during the past year; and of these, 24 have this autumn received from the faculty a regular diploma, awarded to those only who have attended on the whole course of study required by its laws;—a number greater by two thirds than in any former year. It is also greatly to the credit of the students that they have during the last year, continued actively and zealously engaged in promoting the growth of piety and the instruction of the young in Sabbath Schools throughout the surrounding country. And with gratitude do the Synod learn that a fresh impulse has been given to the missionary spirit among the theological students, by their intercourse with the late Guy Chew, an Indian youth of the Tuscarora tribe, who died in the vicinity: and more especially by the perusal of the animated appeal of the lamented Gordon Hall, on behalf of dying millions of degraded heathen. The Synod earnestly recommend this Seminary to the fervent prayers and the fostering care of their churches.

But amid these manifold tokens of the Divine goodness, we would commemorate with feelings of the warmest gratitude, the effusions of the Holy Spirit which have been enjoyed during the past year:—In the Presbytery of New Brunswick—Cranbury had been visited with gentle dews of grace. In the Presbytery of Newton, the congregations of Hardwick, Stillwater, and Marksborough, a refreshing season has been enjoyed—and 60 have been added to those churches; appearances still continue interesting. In the Presbytery of Newark—the three churches in Newark, the churches at Orange, Bloomfield, New-Foundland, Wantage, and New-Milford, where, during the preceding year, revivals prevailed—have been suffered to reap little more than the gleanings of the harvest. In some churches of the Presbyteries of Elizabeth Town and Susquehannah, the Spirit has been largely sent down, and wonders of divine grace have been wrought. In the congregations of Westfield and Springfield, belonging to the Presbytery of Elizabeth-Town, although the special influences of the Spirit seem almost withdrawn, yet the converts recently made, continue steadfastly to adorn the gospel

In the 1st church, Chatham, the dews of divine grace have descend-

ed—the church has been considera bly enlarged—her former members have been quickened to new dili gence and new fervor—and they con tinue still to edify one another in love. In the two churches, Eliza-beth-Town, the Spirit's influence has been largely felt:—In the 2d church 30 have been already received as fruits of this work, and more are yet expected. In the 1st church indications of a revival were first perceived about the beginning of December last, on the day of fasting appointed by the Synod It quickly spread through every part of the congregation, and chiefly among the young. As many as 300 have been known to attend at once on the meeting for inquirers. 125 have been added to the church, of whom 23 are heads of families, and 44 are young men: of these 4 have commenced a course of preparation for the gospel ministry. A number in the congregation still remain anxious. It is deserving of particular notice, that of these converts, about 80 were members of Bible Classes:- And in the 2d church of Newark also, of a Bible Class which 3 years ago did not probably number a quarter of its members among the pious, now about two thirds are professors of religion.

In the Presbytery of Susquehannah, which extends over a wide and desolate region, and includes sixteen destitute churches—seven or eight of which are in the single county of Bradford—the holy Spirit has been imparted, and has wrought a salutary change in the moral aspect of some parts of the country. In the congregations of Wilksbarre and Kingston, a work of grace has been carried on, which has already resulted in the addition of fifty to the church of Wilksbarre, and twenty five to that at Kingston—nor is the good work suspended.

At Montrose, during the last summer, a similar work of grace has prevailed, and thirty have been added to the church; others are still expected. At New-Milford, a church consisting of twenty members, has been recently organized. At Dundaff, a small church organized in April, 1825, with eight members, now numbers twenty-five. At Lawsville, Harford, Gibson, Silver Lake, Snake Creek, and various other stations in that hitherto destitute region, a few settled ministers, aided by missionaries employed by the New-Jersey Missionary Society, have been labouring—the blessing of the Lord has been poured out—and the most interesting appearances still continue; appearances which call loudly for the prayers and the charities of the church—that the gospel standard may here be firmly planted, and temples reared for the living God.

LIGHT IN A DARK PLACE.

For more than three centuries, the thick darkness of Popery has rested on the southern half of this continent. At length, however, the light begins to break forth. A little band of Protestant Christians, composed principally of Englishmen and our own countrymen residing in the city of Buenos Ayres, have, for some time past, been in the practice of assembling for public worship on the Sabbath, and of attending prayer-meetings and conference-meetings during the week. They also regularly observe the Monthly Concert, and have established a Sabbath School and a Bible Society. In all these meetings, the services are conducted by the Rev. Mr Parvin, an alumnus of the Theological Seminary at Princeton, and whose name must be familiar to all our readers. In one of his communications to us, Mr. P. gives an account of some of the proceedings of this little company, which we have inserted below. Every Christian, we are sure, will peruse it with interest, and will pray that the light of pure religion, which has thus begun to appear, may grow brighter and brighter till it penetrates every part of Catholic America.

"As it was impossible," says Mr. P. "for the few who loved the Lord Jesus, and who were in the habit of thus meeting together, to form themselves into a church, there being no one authorised to organize one; in August, 1825, we formed ourselves into a religious association, binding ourselves to pray with and for each other, to exhort and provoke one another to love and good works, and if necessary to exercise a wholesome discipline, in case any of our number should, through weakness of the flesh, manifold temptations, or any other cause, grow lax in his practice, or offend against the generation of the righteous."

"At the time appointed for the organization of the Association, which was on the Sabbath, immediately after sermon, eight individuals who had previously given evidence of their repentance and new obedience, appeared in public, and declared their attachment to their Redeemer, their belief of the doctrines of grace, and their determination, as far as God should enable them, to walk in all the commandments and ordinances of the Lord blameless. Of these individuals, three had previously in their native country been connected with the Presbyterian church, two with the Methodists, and the other, though not before a member of any religious body, had been brought up an Episcopalian. Since the formation of the Society, one individual, formerly a professor, but who, according to his own acknowledgement, became, during his residence in Buenos Ayres, cold and comparatively indifferent towards religious things, has, in consequence of an attendance on our meetings, been roused from his stupor, and become connected with our Association. Another individual, a professor of religion in England, but who, from the exceedingly chilling influence attending a residence in Buenos Ayres, had also become cold and formal, was a few Sabbaths since deeply affected under the preaching of the word. During almost the whole of the exercises, he was bathed in tears; nor were the impressions then made, likely to wear off. Others of the professors have often and emphatically expressed their gratitude to God, that he put it into the hearts of his people to send to them in that distant land, a preached Gospel."

"The members of the Association meet together for prayer, mutual counsel and reproof, and in general for conversation on vital, experimental godliness: and precious meetings have we all found them to be. It must be gratifying to every friend of the Redeemer, to know that, though the members have been connected with so many different denominations, we have no jarring: nothing but harmony and love reign in the midst of us. From time to time a pious sea-captain visits our port, and he is sure to find us out, and animate us by his presence and his prayers. So at least we have found it more than once."—*N. Y. Obs. & Chron.*

IDOLATRY RENOUNCED.

The following is an extract of a letter from the Rev. George D. Boardman, to his friend in Waterville, dated Calcutta, April 7th, 1826, and inserted in the Waterville Intelligencer.

"*Rev. and very dear Sir,*—Some very interesting things in regard to religion have recently occurred in India In the district of Palamcottah, near Cape Comorin, two church Missionaries have been laboring for some time, and in the course of the last two years, eleven hundred families of Hindoos have publicly renounced idolatry, and put on the name of Christians. And lest we should expect that sinister motives influenced them, we are told, that they, by doing so, have made an entire sacrifice of all things temporal, and have been persecuted and even imprisoned for their conduct; they have borne their afflictions with fortitude, and women have visited prisons to encourage their husbands to constancy and faithfulness. A considerable number of these people give evidence of a real conversion to God. I received some notice of these facts several weeks since, and last evening they were confirmed to me by the Rev. Mr. Schmi, of this city, wose brother is one of the Missionaries at the above station."

BIBLE SOCIETIES ON THE CONTINENT.

These are fifty two in number. The first in order of institution is the Basle Bible Society, founded in 1804, which has circulated, with the aid of the British and Foreign Bible Society, no fewer than 146,670 copies of the Bible or the New Testament. The Wurtemburg Bible Society, instituted at Stuttgardt in 1812, has circulated 135,941 Bibles or Testaments. The Ratisbon Bible Society has circulated 65,000 Testaments: the Frankfort, 69,700; the Hanover, (since 1804) 35,000 German Bibles, the Prussian Bible Society, 200,000 Bibles and Testaments; the Saxon, instituted in 1815, 105,500; the Russian, 705,831; the Swedish, 223,370; the Danish, 86,000; the Sleswig Holstein, 64,000; the Paris, 61,400. Altogether, the fifty two European Societies are known to have circulated considerably above 2,302,274 copies of the New Testament, with or without the Old Testament. In addition to these exertions of Societies, three Catholic Clergymen have published above 60,000 copies of the German New Testament.—*Eclectic Review.*

National Societies.—Since the formation of National Societies seems to be the order of the day, what if we should propose the institution of one for the "Promotion of the Sanctification of the Sabbath?" The object has certainly sufficient importance. Different religious denominations, Quakers excepted, could unite in it. As for topics of inquiry, there are several, which, for their practical influence, if nothing else, should seem to be of sufficient magnitude to enlist the first talents of the nation.—*West. Recorder.*

MACKINAW MISSION.

A letter from the Rev. Mr. Ferry, missionary at Mackinaw, to a gentleman in this city, under date of the 28th of Sept, says "The Lord continues to smile on the cause of missions in this region We have now 102 children in the family, besides rising of 60 from the village, under our daily instruction. Among those in the family, several are seriously impressed and hopefully pious."

N. Y Obs. & Chron.

In Cheraw, South Carolina, a man advertises a runaway slave, and offers 25 dolls. reward for him, if lodged in jail, or 50 dolls. for his head if killed in taking.

POETRY.

From the German of Gluck.

TO DEATH.

Methinks it were no pain to die
On such an eve, when such a sky
O'er-canopies the West:
To gaze my fill on yon calm deep,
And like an infant, fall asleep
On earth, my mother's breast.

There's peace and welcome in yon sea
Of endless blue tranquility;
These clouds are living things;
I trace their veins of liquid gold,
I see them solemnly unfold
Their soft and fleecy wings.

These be the angels that convey
Us weary children of a day—
Life's tedious nothing o'er—
Where neither passions come, nor woes,
To vex the genius of repose
On Death's majestic shore.

No darkness there divides the sway
With starting dawn and dazzling day;
But gloriously serene
Are the interminable plains,
One fixed, eternal sunset reigns
O'r the wide silent scene.

I cannot doff all human fear;
I know thy greeting is severe
To this poor shell of clay:
Yet come, O Death! thy freezing kiss
Emancipates! thy rest is bliss!
I would I were away.

THE INFIDEL.

BY MOSES H. PERKINS.

I've heard on Afric's dreary shore,
The serpent's hiss, the panther's roar,
No footsteeps mark'd the sands;
No human voice the desert cheer'd,
Save now and then were faintly heard
The yells of savage bands.

I've seen the red volcanic tide,
Impetuous sweep the mountain's side,
And wrap the plains in fire;
And heard the shepherd's plaintive moans,
Mingling with Etna's hollow groans
On passing gales expire.

In twilight's faint and dusky beam,
I've seen the murderer's weapon gleam,
Bath'd in the victim's gore;
Ghastly and pale, with many a wound,
The mangled corse, half breathing found,
Stretched on the blood-stained shore.

I've heard amid the foaming deep,
When tempests howl and whirlwinds sweep,
Heart rending cries "to save,"
The shrieks of many a trembling soul,
And mark'd the sea's tremendous roll
Which swept them to their grave.

No shepherd's moans, nor panther's roar,
Nor wreck, nor corse upon the shore,
To me such pain has given,
As seeing on the couch of death,
The infidel resign his breath.
Without the hope of Heaven!

FEMALE PIETY.

Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures esteem, and adds a dignity and a worth indescribable, to all her deeds. How sweet! when the mistress of a family is the hand maid of the Lord—when the mother of children is an example of piety—when the wife of the bosom is espoused to the Redeemer! How desirable that the daughter be a chaste virgin of Christ! that the sister lean on his arm, who sticketh closer than a brother! that the songsters of the temple belong to the heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, that they guard the interest and health of his heaven-born companion and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless off-spring, how consoling, if her character is such that she can lean on the widow's God, and put her children under the guardianship of Him, who is the Father of the fatherless! Then he quits the world calm and happy, supported by the hope, that he shall meet them all in heaven.

Religion has a peculiar sweetness, when it mingles with the modest softness of the female character. So the dew-drop borrows odour and colour from the rose

Females need the comforts, the hopes, and the prospects of religion, more, if possible, than the other sex. Subjected to the trials of disobedience, and the weakness of a feebler constitution, their state when raised by improvement, and propped with Christian consolations, is still a state of subjection and pain. Suppose one of your number yoked to a husband of acid temper, and the prey of disappointment and disease, where, but from Heaven, does there dawn upon her one beam of light? But, if she can look upward and descry a place of rest when the toils of life are finished—a home where she may be happy, a friend who will ever be kind, and a nature raised above fatigue, and pain and death—then, while the pains of living are softened by the hope of dying, and earth blotted out by the glories of heaven, she can exercise patience and submission, till the time appointed for her release. Thus religion fills the cup with pleasure, that was full of gall; converts the veriest hovel into a palace, and adapting the spirit to its lodgment, makes it happy. Thus the hope of heaven, if that hope was a dream, smooths her passage to the tomb, renders religion essential to her happiness.

REFLECTIONS ON MARRIAGE.

Did young people consider the important change which marriage must necessarily produce in their situation, how much more cautious would it make them in their choice of a companion for life. Alas! what avail the graces of the finest figure, the most captivating address, or the assemblage of all that is ensnaring, if the heart is depraved, or the conduct imprudent! The gayest associate of the convivial hour, may be the dullest, the most unfit company for the domestic circle; and he who is never satisfied but in a crowd, or when engaged in a continual round of pleasure, is very unlikely to make a tender and prudent husband.—Should sickness or distress draw near, depend upon it, he would fly from the approach. If beauty alone excited his passion, it would cease to exist when you are deprived of those attractions on which it was founded. If fortune was his inducement, that will likewise lose its value in his sordid mind, and the very person who brought him the wealth for which he sighed, will be considered as the grand obstacle to his enjoyment. Too often is this unpleasant picture to be seen in many discontented families, which a little serious reflection might have prevented being so unfortunately realized. Never be prevailed upon to yield your heart to any one, however he may shine in the circles of the world, if you are convinced that he has no relish for the retired life. The man who likes every house better than his own, will scarcely take the trouble of making his home agreeable to others whilst it is disgusting to himself. It will be the only place in which he will give way to his discontent and ill humor. Such people are for ever strangers to the dear delights of the social state, and all the real comforts of a well regulated family. He that is indiscriminately at home, is never at home, and he feels himself a stranger or a visiter amidst his closest connexions —*Mrs. Bonhote.*

VALUABLE HINTS TO YOUTH.

A writer in the R. I. Religious Messenger, in remarking on the tendency of the theatre and other places of amusment, to vice and dissipation, makes the following observations, which we recommend particularly to the attention of youth. Let them remember, that from "little crimes 'tis oft that great ones grow" —that the path to vice is often strewed with flowers, and often presents itself in the most alluring and unsuspected garb.

"When we consider how easily young persons are led astray in the paths of vice and dissipation, and how naturally one gratification creates a desire for another, is it not dangerous to countenance and encourage an increasing number of those establishments which have a natural, and almost necessary tendency to corrupt the minds of youth, and lead the way to every species of vice? The beginning of dissipation is as when one letteth out water.—A pleasure garden, and some innocent soda water, with ice creams and a little punch in hot weather, may appear a very pretty thing, and is recommended as a commendable object. A lad, perhaps of respectable family, attends—he finds what are in his view, and, perhaps, in common estimation, respectable company—he is delighted to see a balloon rise and soar away through the heavens—he finds the liquors very palatable, and makes out a very pleasant evening. The next evening, perhaps the garden is not open—there is no balloon. But there is the soda water—the ice cream, the punch, and some of the same company. He goes, and makes it do very well till the garden is opened again. He is soon prepared for the oyster house and the common grog shop. One step leads to another—his mind becomes debased—his moral sense deadened—each degree of dissipation leads to another—each species of vice prepares the way for others—all the better feelings of our nature are finally eradicated, and he becomes just fit to set the town on fire. Such are frequently the beginnings, and such the progress of dissipation and vice The beginnings are like the first and gentle eddies of a whirlpool; and the progress almost as sure."

MOTHERS.

A pious, intelligent, and faithful mother, is the greatest earthly blessing that a merciful providence can bestow on a child. If she performs her duty, her off-spring will rise up and call her blessed. It is evident from the biographies of Washington and Dwight, that their intellectual and moral greatness was derived from the blessing of heaven on the instructions and advice of their mothers. The same is no doubt true of many, if not all the worthies of our land, and the benefactors of our race.

EDUCATION.

THOMAS D. BURCH having been solicited to teach an EVENING SCHOOL, has consented to do so, provided a sufficient number of scholars will apply to make it an object. Those, therefore, who are disposed to attend will please make it known previous to the 1st Monday in December next, when the School may go into operation; also any persons that are disposed to learn Book-Keeping by double entry.

CHANDALIERS,

SUITABLE FOR CHURCHES.

THREE large and sixteen second size Chandaliers, for sale cheap, by

DANIEL WURTS,

Nov. 8th 1826 *Louisville.*